

A 4467. a. 11
S E R M O N

Preach'd in the

Chapel of *NEWGATE*,

Upon the particular Desire of

ROBERT HALLAM,

Under SENTENCE of DEATH,

FOR THE

MURDER of his Wife *JANE*,

Then being Big with CHILD,

Upon *Sunday*, the 6th of *February*, 1732.

By JAMES GUTHRIE, M. A.
Ordinary and Chaplain of *Newgate*.

L O N D O N:

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MEMORIAL



Chapel of the White Pine

ROBERT L. ALLEN

FOR THE

Department of the White Pine
The largest of the

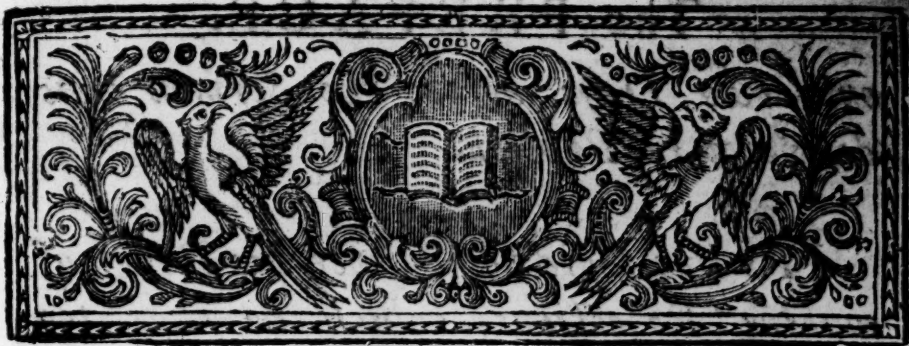
Department of the Interior, 1872

By JAMES GUTHRIE, M.A.
Ontario and Chaplain of Nevada

LONDON

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1872



THE PREFACE.

Christian Reader,

IT is not out of any Desire to appear in Publick, that this Discourse is publish'd; but because many fictitious Accounts, and pretended Sermons, in Name of the Ordinary of Newgate, containing nothing but incoherent Stuff and Jargon, and done by unskilful ignorant Impostors, are impudently carry'd about the Streets: This is to present you with a genuine Sermon, preach'd upon the earnest Request of that unfortunate Man Robert Hallam, the Text having been propos'd to me by himself.
only

The PREFACE.

only two Days before the Sermon was deliver'd in Publick.

IT's like I did not answer his Design of making Reflections, which he was too ready to do; but all my Intent being to instruct him and others in his Case, in the way to eternal Life, as the Scripture directs me, I hope I have in some Measure attain'd my Aim. This Sermon is not writ in a high and lofty Strain, and (as the Apostle saith) with enticing Words of Man's Wisdom, but in a plain, familiar, scriptural Stile, adapted to the Capacity of the Hearers, not so much to please, as that they might profit thereby. It's hoped, Christian Readers will forgive what Mistakes may be, and receive Christian Truths with a Christian Frame and Temper. Farewell.



A
S E R M O N.

PSALM CXIX. 85, 86, 87.

*The proud have digged pits for me: which
are not after thy law.*

*All thy commandments are faithfull: they
persecute me wrongfully, help thou me.*

*They had almost consumed me upon earth:
but I forsook not thy precepts.*



THE Psalms of King *David* are
a Treasure of divine and hea-
venly Knowledge, where the
piously-dispos'd Person may al-
ways find Comfort in the greatest
Distress. And this *Psalms*, 119, is a ge-
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neral Breviary of godly Instructions, Precepts and Consolations, adapted to all the different Circumstances of Humane Life; more particularly in those Verses read in your hearing, the *Psalmist* complains, that his Enemies had digged Pits for him, *i. e.* that they had laid secret Ambushes and Snares for his Destruction; that they conspir'd and plotted his Ruin; and again, that they had persecuted him wrongfully, so that they had almost consumed him upon Earth: They, by their wicked, malicious Conspiracies and Rebellions, had proceeded so far against him; and that most Unjustly and Undeservedly, that he was almost sunk and undone with Discouragements, and his Hope was ready to perish from the Lord. Yet it merits our special Observation, that amidst all the Persecutions and Afflictions he endur'd, he still comforts himself in God, that as such unjust Prosecutions were contrary to the Law of God, which is altogether Holy, Righteous and Good, therefore with Freedom he address'd his Petition to God to help him, since his Request was founded upon the Injustice of his Enemies Spite and Malice against him; upon the Faithfulness and Veracity of God's Law or Promise, and upon his being conscious to himself that he had carefully observed his Law, and
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that he had not swerved from the right ways of his Commandments.

HAVING thus given you a summary View of those Verses, which are all much to the same Purpose, tending only to elucidate and more fully to clear up the same Subject Matter, the Sense of them may be briefly comprehended in this, That whatever Persecutions, Afflictions, or Distresses a godly and innocent Person may sustain, from ungodly, wicked, and cruel Men, yet he hath God's Word and Promise for his Comfort in all his Tribulations, and he may with Freedom apply himself to the Throne of Grace, for Assistance and Support under the most pressing Calamities and Hardships.

IN speaking upon these Words, we shall (by the Grace of God) shew,

First, THAT the best of Men have been liable to the greatest Afflictions and Calamities.

Secondly, WHAT those Afflictions are.

Thirdly, WHY God suffers good and innocent Men to be thus afflicted.

Fourthly, WE shall direct you to proper Uses and Improvements, which ought to be made of all Afflictions we meet with.

First, THAT the best of Men have been liable to the greatest Afflictions is evident, from the whole Tenour of sacred and prophane History, from the beginning of the World to this Day. That great Enemy of Mankind, the Devil, hath conceiv'd such inveterate Hatred and Malice against Mankind, since the Promise of the Blessed Seed was given, to redeem us from the Curse of the Law and the Wrath of God, that that wicked Spirit and his Agents, never cease from endeavouring to destroy the Souls of Men for ever, and to reduce them into the same State of Misery and Desolation with themselves, as envying Man's Happiness, because, passing by the fallen Angels, God had Pity and Compassion upon us in our low Estate, in graciously redeeming us from Hell and eternal Destruction, by giving the Son of his Love unto the Death for us, *That whosoever believeth in him might not perish, but have eternal Life.* St. John iii. 16. And thus we find, that in the Infancy of the World, this settl'd Enmity betwixt the Seed of the Woman and the Serpent, which

which is the Devil, very early appear'd, when, excepting *Adam* and *Eve*, who were our first Parents, there were only two Men upon Earth we read of; and yet he who was after the Flesh persecuted him who was after the Spirit. *Cain* rose up against and slew his Brother *Abel*: *And wherefore did he slay him? because his own Works were Evil, and his Brother's Righteous.* 1. *John*, iii. 12. This is the first Instance of that heinous Sin of Murder we read of, which was committed by *Cain*, a wicked Man, and one of Satan's Emissaries, upon his own righteous and innocent Brother *Abel*, whom he envy'd and bore Malice against, because he observ'd him to be in Favour with God, whereas he was Conscious to himself of his own Wickedness, and the Naughtiness of his Heart: And in this he exactly resembl'd his Father the Devil, *Who was a Murthurer from the beginning, and abode not in the Truth, because there is no Truth in him.* St. *John* viii. 44. and who envy'd Man for being in Paradise, because he himself was thrust out of Heaven.

THO' *Cain* for this Sin was not put to Death, by a special Dispensation from God himself, in whose Power it is to kill and make alive; yet he was punish'd by some
notable

notable Judgments from Heaven, particularly with an evil Conscience, and a dread and terrour upon his Spirit, which made his Life a Burthen to him, and a very Hell upon Earth: But now Death, by all Laws Humane and Divine, being appointed to be inflicted upon the Murderer, whoever is Conscious to themselves of this horrid Guilt, may be assur'd that they are liable to temporal Death, by the Laws of God and Man; and which is much more terrible, if they do not sincerely repent for that their great Wickedness, and fly to the Blood of Jesus, which speaks much better things than the Blood of *Abel*, they shall meet with those horrid Plagues and Judgments inflicted upon *Cain* in this Life, and they shall be expos'd to eternal Death, by becoming the Objects of God's everlasting Wrath, in Hell-fire in the other World.

WE find also from Scripture, that the most eminent Saints have been still expos'd to the most signal Temptations and Adversities.

OF THE Children of *Israel* were persecuted and oppress'd in *Egypt*, for a considerable Period of Time, till at length God's Time came, and then he led out their Armies

Armies with an high Hand and outstretched Arm. *David* was one of the best of Kings, who had devoted himself to the Service of God, and to manifest his Glory; yet how was he persecuted by wicked King *Saul*, and forc'd to fly before him as a Partridge in the Wilderness; and how does he complain that he was persecuted and forsaken, harass'd and distress'd by his Friends and Foes, so that the Men of his House had risen up against him, having conspir'd to take away his Life; and that there was none to deliver him? The Prophet *Jeremiah* was a good Man, and one who singularly distinguish'd himself in the Service of God; yet what grievous Complaints doth he make, that the Almighty had given him up to the Will of his Enemies, and that he was nothing but the Scorn and Derision of the People? Yea, so bitter were his Sorrows and Afflictions, that he curs'd the Day of his Birth. *Cursed be the Day wherein I was born: let not the Day wherein my Mother bare me be blessed, &c.* Jeremiah xx. 14.

THE Jews of old were the only Church and People of God, yet they were led into Captivity by the wicked *Babylonians*; and the Prophet *Jeremiah*, in his Book of
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the *Lamentations*, describes, in a very pathetic Manner, the many Sufferings and Hardships they endur'd; among many others, we may say the whole Book, we shall only cite one Passage. *Behold, O Lord, and consider to whom thou hast done this: shall the Women eat their Fruit, and Children of a Span-long? shall the Priest and the Prophet be slain in the Sanctuary of the Lord? The Young and the Old lie on the Ground in the Streets; my Virgins and my young Men are fallen by the Sword: Thou hast slain them in the Day of thine Anger: Thou hast killed and not pitied: Thou hast called as in a solemn Day my Terrours round about, so that in the Day of the Lord's Anger none escaped or remained: Those that I have swaddled and brought up, hath mine Enemy consumed, Lam. ii. 20, 21, 22.*

BUT what need we mention the Prophets before the Incarnation of our Blessed Lord: When Christ himself, the Son of God, who was Co-equal and Con-substantial with the Father; yet he took upon him the Form of a Servant, and made himself of no Reputation: He not only cloath'd himself with our Nature, but he submitted himself to all the Calumnies, Persecutions, and Afflictions, Devils and wicked

wicked ungrateful Men, were capable of inflicting upon him: *He was oppressed, and he was afflicted, yet he opened not his Mouth: for the Transgression of his People was he stricken.* Isa. 53. 8. His malicious Adversaries reproach'd, harrafs'd, and scandaliz'd him; and at last they unjustly persecuted him to Death, which he willingly and patiently underwent, for the Salvation of his People. And in Conformity to him, the Apostles and Primitive Christians suffer'd for the Love of the Truth, and a Testimony to a good Conscience, willingly sacrificing their Lives to the Malice of wicked Men, in sure and certain Hopes of a Blessed Resurrection, and an eternal Inheritance.

AND the western Heroes, who suffer'd so much from the papal Tyranny and Usurpation, are another Instance of the Malice of wicked Men, and of the divine Power in supporting good Men, under the most violent Persecutions.

AND lastly, all religiously dispos'd People must resolve to meet with Persecutions from an ungrateful World, as the Apostle St. Paul says, *Yea, and all that will live Godly in Christ Jesus, shall suffer Persecutions.* 2 Tim. iii. 12.

Now we come to the other Head proposed.

Secondly, WE shall speak to those Afflictions we are liable to receive from a wicked World.

WE find Christ to have been persecuted from his Birth to his Grave, by the Malice of wicked Men.

HEROD, the Tyrannical King of *Judea*, forc'd his Parents, as soon as he was born, to fly with him into the Land of *Egypt*, where these godly, religious People were oblig'd to remain, till the Death of the Tyrant.

THIS teacheth us, that Banishment, Proscription, Forfeiture of Goods and Estates, and consequently the Loss of Life itself, when they have an Opportunity to deprive us thereof, is one of those Persecutions which we must expect from the Devil and his Agents. And therefore it is, that Christ was a Man of Sorrows, and acquainted with Grief; and that we hid as it were our Faces, from him, *i. e.* the unbelieving *Jews*, because of his mean Appearance, when he suffer'd for the Sins of
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his People, derided and rejected him. Again, Good Men suffer from an evil World in their good Name and Reputation.

HENCE it is that the *Jews* persecuted Christ with bitter Words, in calling him a Glutton and a Drunkard, because he conversed Familiarly, and bore Company with Men, in order to reclaim them from sinful and vicious Habits. Yea, they construed all the best Actions of his Life, as a Design of Ambition and Popularity to make himself a King; enough to have dis-relish'd the greatest Goodness, and to make it sick and weary of Well-doing, though our Blessed Lord never ceased to prosecute the Work he had undertaken, which was to go about doing Good, and to delight in doing the Will of his Father.

SOMETIMES the Malice of Men may extend so far as to give false Evidence against others; and thus we find that the *Jews*, to compleat their malicious Purposes against Christ, swore falsely against him: But it must be Carefully observed, that Men convicted of capital Crimes, be not rash in exclaiming against those who appear against them: For though they may imagine that their Crime doth not evidently appear to the World, yet they cannot escape the Eye of an All-searching

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God,

God, who knoweth all things that are done in Secret; and who will reward every one according to their Deeds. And besides, they, who by their wicked and irregular Lives, have brought themselves under such fatal Misfortunes, must take special Care not to entertain Malice in their Hearts against any Person, for this is the Devils Sin, which will unavoidably destroy their Souls for ever, if not repented of: Yea, they must forgive all those who have injured, or whom they may conceive, whether Justly or Unjustly, to have done them any Injury, as they expect Forgiveness from Almighty God: For this is the very Condition upon which Christ promises Forgiveness to us, as he hath taught us to pray to God his Father, and our Father, and forgive us our Sins, as we forgive them that sin against us.

THE Time allowed for this Exercise, will not permit us to enumerate all those various Afflictions virtuous Men may receive from a wicked World; only it's proper for them, who truly believe in Christ, sincerely repent of all their Sins, love God and are in perfect Charity with all the World, to look upon all Afflictions and Distresses they meet with, as proceeding from a good God, and indulgent Father, who

who will make every thing work together for good to them who love him. *Rom. viii. 28.* But this leads us more properly to the next Head.

Thirdly, To shew you, in a few Words, why God suffers good and innocent Men to be thus afflicted: God afflicteth no Man willingly, neither doth he grieve the Children of Men: He hath holy and advantageous Purposes in View, in all those Dispensations, which are still brought upon us, and therefore it is that the Apostle, with respect to Afflictions saith, *And ye have forgotten the Exhortation which speaketh unto you as unto Children: My Son despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth he chasteneth, and scourgeth every Son whom he receiveth. If ye endure chastening, God dealeth with you as with Sons: for what Son is he whom the Father chasteneth not? if ye be without Chastisement, whereof all are Partakers, then are ye Bastards and not Sons,* Heb. xii. 5, 6, 7, 8. Afflictions then are brought upon us as a fatherly Chastisement for our Sins.

God therefore, in suffering us to be Afflicted, acteth the Part of a loving Father,
and

and we should embrace the Rod, as inflicted upon us by a good and gracious God, intending thereby to give us a Sight and Sense of our Sins, that so we may fly from the Wrath to come, and lay hold upon eternal Life, looking unto Jesus the Author and Finisher of our Faith, who for the Joy that was set before him endured the Cross, and despised the Shame, and who is now set far above all Principalities and Powers, all things whether in Heaven or in Earth being made subject unto him. *Solomon saith, It is better to go to the House of Mourning than to go to the House of Feasting: The Heart of the Wise is in the House of Mourning; but the Heart of Fools is in the House of Mirth.* Eccl. vii. 2, 4. And indeed it must be acknowledg'd, that it is much more profitable for us to be exercis'd in the School of Affliction, than to be always flowing with Prosperities, which are ready to make us forget God and ourselves, and to make us negligent of those Duties which are incumbent upon us, whether towards God or Man; and therefore God trains up his Children with manifold Hardships and Difficulties, that he may draw them unto himself, that beholding the Vanity and Emptiness of the Creature, and of all created Comforts and Enjoyments, they may seek for Rest and Peace in God alone,

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in whose Presence is Fullness of Joy; and at whose Right Hand are Pleasures for evermore.

HENCE it is, that the Psalmist *David* says, *Before I was afflicted I went astray: but now I have kept thy Word. It is good for me that I have been afflicted: that I might learn thy Statutes.* Psal. cxix, 67, 71. When I twom in the midst of Affluence, and was always attended with a perpetual Train of prosperous Successes; I did not make due Reflections upon the Instability of humane Fortune, I forgot the Hole of the Pit whence I was digged, and did not think upon the God of my Salvation; but so soon as I met with Afflictions, when God's Waves and Billows went over me; when I saw the Lord *Jehovah* was speaking terrible Things in Righteousness against me; when I observed the Arrows of the Almighty shot against me, and piercing me into the very inward Parts of my Soul; then I turned wise, and began to think seriously with myself, what could be the Cause of all this Wrath and Indignation against me; then I thought upon the Evil of my Ways and Doings; then I clearly saw what a gross Error I had been in; then it was I perceiv'd I was in the Gall of Bitterness and Bond of Iniquity; and
that

that I had been sleeping Securely, being fast bound with the Fetters of Sin, which, if the divine Mercy had not favour'd me, had unavoidably brought me into the Snares of Death; Sin had landed me in the bottomless Pit of Destruction, from the Presence of the Lord, and the Glory of his Power; but now after I have been afflicted, I repent me of all, more especially the outrageous Sins of my Life, I am fully resolv'd, from this Time, all the Days of my Life, to keep the righteous Judgments of my God; henceforth at no Rate, upon no Conditions whatsoever shall I suffer myself to be led aside into any Sin, but having learn'd God's Statutes, I am fully resolved to keep them always, even unto the End; and by the Grace of God, to devote myself wholly to his Service, and to continue God's faithful Servant to my Life's End. Even so help me O! my God.

SUCH were the Effects of Afflictions upon Holy *David*, and I pray God they might produce the like Effect upon one and all of us.

FROM all which it evidently appears, that Afflictions are brought upon Men, to deter them from Vice, to bring them into a perfect Hatred and Detestation of all Sin,
that

that they may abhor themselves in Dust and Ashes, because they have offended so good and gracious a God, and that they may put on firm Resolutions of new Obedience; that whereas formerly they have been the Servants of Sin unto Unrighteousness, henceforth they will be the Servants of Righteousness unto Holiness.

AND as by Afflictions, we see the Evil of Sin in its malignant Nature and pernicious Consequences; so upon a due Reflection we come to be enamour'd with Religion and Virtue; then we come to see that all Wisdom's Ways are pleasantness, and all her Paths are Peace; then we take Christ's Yoke upon us which is easy, and his Burthen which is Light; then with *Moses* we prefer the Reproach of Christ, *i. e.* Persecutions, Crosses and Afflictions which we endure for the Sake of Christ and his Gospel, to the Treasures of Egypt, to the greatest Crown and richest Inheritance in Earth; then we esteem all things but Loss in Comparison of Christ and his Heavenly Kingdom and Glory, for whom we are willing to suffer the Loss of all things, counting them but as Dung, so as we may win Christ, and be found in him, not having our own Righteousness, which is of the Law, but the Righteousness which is by the Faith

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of the Son of God, who loved us, and gave himself unto Death for our Sins.

THESE are the blessed Fruits and Effects of Afflictions, to all them who are so happy, as to have the sanctify'd Use and Improvement thereof.

BUT this brings us more properly to the other Head we promis'd to speak upon, which is,

Fourthly, IN a few Words to point at some proper Uses and Improvements, we may or ought to make of Afflictions.

1st then, WE ought to consider the Cause of our afflictions, Sin, and that both original and actual Sin.

BY original Sin, I mean that Sin we bring with us into the World, transmitted unto us from our first Father *Adam*.

DAVID when he makes his Penitentials for the heinous Sins of his Life, confesseth the Sin of his Nature, *Behold I was shapen in Iniquity: and in Sin did my Mother conceive me.* Psal. li. 6.

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THIS is the Source and Fountain of all the after Sins of our Life; and this we ought to lament and mourn over, and to cry incessantly unto God to deliver and purge us from this Root of all Evil, and not to impute the Sin of our Nature, derived from our fore Fathers unto us, and to implant in us the contrary Seed and Habit of Grace, which may be in us as well of living Water springing up to everlasting Life.

OF this also the Apostle St. *Paul* complains, *Rom. vii. 24. O wretched Man that I am, who shall deliver me from the Body of this Death!*

AND if we thus, with holy *David* and *St. Paul*, be sensible of our original Guilt, and pray to God for Pardon of the same, we may be assured that God, who is Gracious and Faithful, to forgive us our Sins, will cleanse us from all Unrighteousness.

Secondly, IN order to have the sanctify'd Use of our Afflictions, we ought plainly and fully to confess our Sins, which are the only Cause of all moanfull Disasters befalling us.

DAVID hath left us the 51st *Psal*m in Commemoration of his signal Penitence, for the Sins of Adultry and Murther; where he makes a free and full Confession of his Sins, original and actual: And those who are Conscious to themselves of Murder, or cruel and barbarous Treatment of others, and habitual Uncleanneſs, ought to cry unto God with *David*, *Purge me with Hyſſop, and I ſhall be clean: waſh me and I ſhall be whiter than Snow. Create in me a clean Heart, O God; and renew a right Spirit within me. Deliver me from Blood Guiltineſs, O God, thou God of my Salvation: and my Tongue ſhall ſing of thy Righteouſneſs.* *Pſal.* li. 7, 10, 14.

AND the wiſe *Solomon* ſaith, *He that covereth his Sins ſhall not proſper: but whoſo confeſſeth and forſaketh them ſhall have Mercy.* *Prov.* xxviii. 13.

THUS we ought to confeſs our Sins to God and Man, whom we have offended; more eſpecially, in caſe of heinous Offences committed.

BUT having upon another Occaſion, prov'd this to you at ſome length, we think it not neceſſary at this Time to inſiſt any farther

farther upon that Subject; only it is fit to warn you from God, that however you may conceal your Sins from Men, yet God, to whom all of us are accountable, for the Actions done in the Body, whether good or bad, will at the great and solemn Day of Judgment, discover all your Sins before Angels and Men, to your everlasting Confusion, if ye do not repent sincerely of all your Sins, and bring forth Fruits meet for Repentance and Amendment of Life, in this World; and if ye do not comply with the Terms proposed to us by the Gospel of Jesus Christ.

Thirdly, WE ought to make a firm Resolution of new Obedience, after the Example of David, I have sworn and I will perform it, that I will keep thy righteous Judgments. Psal. cxix, 106.

It is your Duty solemnly to vow unto Almighty God, that were it his Pleasure, to lengthen your Days upon Earth, you should become wholly new Creatures, dedicating and devoting yourselves intirely to God, Souls and Bodies, as an holy, living, and acceptable Sacrifice, which is your most reasonable Service: You ought to fix in your Minds a firm Resolution of hating and abhorring all Sin as the worst of Evil,

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as that which hath Crucified Christ the Lord of Life and Glory, and which hath plung'd yourselves in all these most miserable Calamities and Misfortunes; and which will expose your Souls to eternal Misery in another World, if the Mercy and Grace of God prevent it not; and then make a solemn Promise before God, that you will walk in the ways of Piety, Holiness and Virtue, as becometh reasonable Men and Christians, approving yourselves with Consciences, void of Offence towards God and towards Man.

Fourthly, and lastly, IMPLORE the Aid of the divine Spirit, that Spirit of Light and Understanding, that Spirit of Knowledge and Discretion in the fear of the Lord; that he may enlighten your dark Minds, and quicken your dead Hearts; that he may direct you in all your ways, leading you, by his divine Counsel, in the Paths of Truth and Uprightness, till in end he receive you into Glory. For it is not in him that willeth, or in him that runneth, but in God that sheweth Mercy. Without the Assistance of God's Spirit we can do nothing aright or acceptable in his Sight. For it is God that worketh in us, both to will and to do of his good Pleasure.

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In Consideration of all which, pray fervently, instantly and assiduouſly to Almighty God, to give unto you his holy Spirit, that he may inſpire you with a perfect Reſignation to the Will of God; with Submiſſion to all however adverſe Diſpenſations of Providence, which have befallen you; with Love to God, with Faith, Hope, and Charity; and with all other ſaving Gifts and Graces of God's Spirit; and cry vehemently to God, that the ſame Spirit may teach you the ſanctify'd Uſe and Improvement of all your Afflictions; and you need not doubt, but, *That the work of Righteouſneſs ſhall be Peace, and the Effect of Righteouſneſs, Quietneſs and Assurance for ever.* II. xxxii. 17. And that, *The light Affliction which is but for a Moment, may work for you a far more exceeding and eternal Weight of Glory; while we look not at the Things which are ſeen, but at the things which are not ſeen: for the things which are ſeen are Temporal: but the things which are not ſen are eternal.* 2 Cor. iv. 17, 18. God grant, all of us may partake in his everlaſting Glory, thro' Jeſus Chriſt our Lord, to whom, with the Father, and the Holy Ghoſt, be aſcrib'd, as is moſt due, everlaſting Glory, Honour, and Praise, for now and evermore. *Amen.*

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